

A FAMILIAR NARRATIVE.

Interesting Portrayal of a Missionary's Experiences.

MT. ROZALL, ALA., June 15th, 1887.

Editor Deseret News:

With what cold, clammy sympathy were the articles written by missionaries, perused, if read at all, by the writer previous to being placed in a position similar to those who might see it to contribute items of experience. The fear of having such judgment meted in return, causes a hesitation to write, even in fulfillment of promises. Again the freshness of inexperience being stamped upon all such correspondence, is another fruitful source of hesitation.

SERVED ON MISSIONS

know how eagerly this feature of the paper is devoured, by associates in labor, no matter how humbly they may be written. Experience has taught, that one of the first things sought and questions asked, upon receipt of the News, is: "Any letters from the Elders? If so let us have them first," and with genuine pleasure they are all perused. How very natural each sound, and how much at home an Elder feels while reading these contributions. What is the drift of all such writings? Exposure, mobs and Methodists.

To discuss doctrinal points would hardly be in keeping with what a letter from an Elder has been associated. Even if this were not the case, modesty would suggest that experience should remain quiet. But the effects of the Spirit upon raw material acts differently.

After a short insight into the first principles of the Gospel, and particularly if the wisdom of the wise has vanished by the power of the Priesthood through an Elder, ten chances to one each one feels unless he can become the author of a tract, or book - "Preceptor," "Ready Reference" or "Compendium," oblivion will be his doom. This legitimate zeal is very commendable and shows with what earnestness the labors of the servants of God are entered into. One is led to exclaim: "Would that all His servants were capable of leaving something that would prove as great a help as the works referred to."

In the itinerant's labors, usually a certain number of friends are made, who are regularly visited until some developments are shown. Often in making the rounds some new invitation will be extended, which, in many cases serves as a forerunner, indicating that there will be a dropping off, or more appropriately development will result from some already visited. In fact this is so common that as soon as a new invitation is received, one of the Elders will ask "Wonder who it is that will show his colors this time?" Time soon tells, and also the cause; in many instances the latter is owing to popularity.

Thus as we jog along, the way ever opening up when blocked in some particular place. Even this rule, however, is susceptible to exceptions, one of which is now upon us.

NOT AN INVITATION

to preach or extend our labors, and we are amid dry branches, who are only clinging to us because of the songs we sing. How dry it is when the object of our being here ceases to interest. Time drags on and duty says we must break out and warn others. Nothing in particular to hope from the surrounding region, as undercurrents have already brought the news of private meetings, mostly of Methodists, in which were discussed the means of getting "shot" of us. One suggested tar and feathers; another roasted hickories; still others, that both of these were too mild. At this stage an article appears in the local paper telling of the treatment extended in other parts, or a libellous reference is made containing a fair share of the pet expressions made by the "ring" at home, and winding up with a grave announcement that "scabs from that foul Utah sore had just arrived in this county." This is Tennessee enterprise, after our presence for over six months. Plotters seem to think such an announcement grants them perfect license, and their next deliberations are made under the color of authority.

The Elders, daunted in nothing in which duty inspires, move on in the midst of schemes and plots, seeking some place to bear a testimony or teach the plan of salvation restored. Often the only satisfaction to be gained is in a manifestation of Southern conceit, shown by the questions propounded, such as: "Well, men, I have asked a great many, but never been able to get an answer; can you tell me who God is, and where He came from?" "Who was Cain's wife?" "Who is the Devil, and who is his mother?" Here a temptation is offered but resisted on account of charity, to suggest that they

TRACE THEIR GENEALOGY

back and they may learn to their painful satisfaction.

"What will be the chance to get a house to preach in?" "Well to be plain with you, we don't think you are wanted in this settlement at all, and you better move on." "Have they ever heard our doctrine?" "No, but they know all about it, and we haven't no use for 'pollkety' in these parts." "As you but speak for yourself we will try

others" and on we go. "Hello, is this where Commissioner Porter lives?" "Yes, come in." We addressed him familiarly but a long faced Methodist reply tells us familiarity will not do. So we perch upon hickory bark and get a dose of weather, war, crops and politics for half an hour. It is soon learned we are "Mormons" and information flows freely from a bold stream of ignorance, about how many wives Brigham Young had, a positive information of 700 of his children, that an uncle by the name of Mr. Deauls joined the "Mormons" some time ago, became Brigham's right hand man, and to their certain knowledge after joining the church he said at one time "Damn it." Finally with a husky wind up he pronounces the benediction "I don't want no such about me."

Six o'clock, a big day's walk, through a burning sun, hunger and fatigue written on the brow, but still we have got to find a place to stay all night. Visions of contending with the ticks in the wood creeps over the mind. But no, it is not so destined this time. Two miles farther on we "hello" at a very humble cottage which proves as

GREAT A BLESSING

as an oasis to the half famished traveler of the desert.

The search for a place to preach is renewed early the next morning, the first effort proving successful, though the person granting the request is a professed preacher himself. This seems too great a mark of Christianity to be real. After informing him that we are Latter-day Saints, and from Utah, we leave him wondering who on earth this new sect can be. Had there been any intimation about "Mormons" it is presumed he would have known all about us and our "ellish doctrine."

An appointment made we return to the dry branches to eke out the time till Sunday. In the meantime an invitation is received to pay a visit to the city of Flintville. Having learned to adapt ourselves to anything, we accept with a forced interest. Other places called southern cities we have visited suggests that moderation be used in anticipation of seeing something, but being specially invited, surely a treat is in store. On the way our escort finds an umbrella in the road which is at once recognized as one belonging to a couple of squires who passed the evening before in that peculiar condition which makes two appear where but one exists. Having already a small load the finder suggests that one of us carry it for him. Soon the hill from which the city can be seen is reached, but from what we see we conclude it must have served us the same as the people do at times upon our approach to a house where they have only heard of us. As soon as we are recognized

DOORS ARE SLAMMED,

children hide and a general scampering to the woods is made. However, we visit the city (?) see nothing and return. In the afternoon a magistrate makes his appearance and after trying to be as nice as a drunken man can be, says: "Gentlemen, I was requested to wait upon you and ask a very delicate question." So common has become the instructions that mobs are after us, etc., etc., we conclude it is a new notice; but no, it's all about the umbrella our friend found, and which we have received the credit of stealing. The many assurances of the magistrate so hypocritically made, convince us that in another hour the whole county would have been in arms to restore the umbrella. The hungry-for-something-against-us were again beaten and we were taught the lesson that in our rounds should anything be found not even a desire to restore it should lead us to touch it, but we should let it severely alone.

How reprehensible the curs who set such traps! Sunday comes and the appointment to be filled is eight miles away, a walk of two hours and a half and we are among the Methodists, who have scarcely taken time to rest in our absence, so eager have they been to circulate lies about the new doctrine. Public sentiment is aroused, and whispers of mobbing are freely circulated.

THREE NOTICES

are posted in prominent places. One copied here will suffice. It reads more like a huge joke than anything else, in a region where it is almost impossible to find a full-blooded negro:

"To arms! To arms! All friends of virtue and purity of women meet in Saw Mill Hollow next Sunday with good shot guns to drive the Salt Lake rascals out of the country."

Like the history of the work in all times, those who are most opposed are the lowest dogs in the lot. It would only be a repetition of the past to depict the moral standing of those who are instigators of such notices as the above. But amidst all this, the testimonies of the Elders ring out in clear notes, finding welcome receptions in the hearts of the honest, exposing the infamy of self-assumed teachers, and condemning, even in this life, the ungodly hypocrite.

A CONFERENCE IN ARIZONA.

PIMA, Graham County, A. T., June 13th, 1887.

The quarterly conference of the St. Joseph Stake of Zion convened at Pima, June 11th and 12th, 1887. On Saturday there were present on the stand Presidents Layton and Johnson

of the Stake Presidency, also Bishops and representatives of the various settlements. The conference was called to order by President Layton. The choir sang, and the opening prayer was offered by Bishop Samuel Claridge.

President Layton made a few opening remarks, after which verbal reports were given by the Bishops and the Presidents of the different quorums which were very favorable.

Presidents Layton and Johnson occupied the balance of the day in giving instructions to the people. They encouraged the storing of grain, the increase of home improvements, and exhorted the Saints to faithfulness and unity.

Adjourned until Sunday at 10 a. m. Benediction by Elder John Packer.

Sunday, 10 a. m.

Opened with prayer by Bishop P. O. Peterson.

The Stake Clerk, Wilford Webb, read the report of the Sunday Schools, which was very commendable, showing a decided improvement and steady increase in membership. He also read the statistical report of the St. Joseph Stake, and the general authorities of the Church and Stake were presented to the conference and unanimously sustained.

The following speakers addressed the assembly: Elders Wm. O. Moody, Wm. J. Packer, and John Busby. They spoke upon the duty of parents to their children, the Word of Wisdom, and the necessity of the young men storing their minds with useful knowledge.

Presidents Layton and Johnson gave some very timely instructions to the Saints generally, and encouraged the brethren to cultivate all the land they could and take care of their crops, instead of doing so much freighting. We should sustain those who were placed in authority over us by our works as well as our faith and prayers.

Conference then adjourned to meet at Pima, in September.

Benediction by Patriarch Wm. McBride.

CHICAGO LETTER.

A Long Silence Broken—Socialism Not to be Cured by Bloodshed—The Proper Remedy Laid Down—Popular Preachers and God-Mockers—Railway Pass Bribery—Contemptible Politicians—Extremes Meet, Etc.

News' Special Correspondence.

Chicago, June 10, 1887.

Editor Deseret News:

In looking on what is denominated Socialism among politicians in this city, one must be very careful lest by contact with what is pestiferous an unhealthy germ be brought away. And yet, bad as the disease of Socialism may be, one thing is certain, and that is, Socialism can never be suppressed by the murder or decapitation of its victims. We must learn to approach Socialism as the medical man would approach a patient stricken with some terrible disease. He (the doctor) certainly would not go into the sick room with a club to belabor the patient. So we should not make idiots of ourselves by kicking at Madame Parsons or at Senator Field, but we should let them die a natural death, and prevent their poisonous teachings from taking root. Of all the diatribes and all the fulminations directed at Socialism from press and pulpit during the last year I find only one that is worth re-producing. That was a sermon delivered by the Rev. W. T. Melloy at the United Presbyterian church in this city on Sunday, June 25, 1886.

HE SAYS:

There is something more needed than the gallows erected, or to be erected it may be, in the jail-yard. Law will do nothing without moral sentiment. The infidel blasphemer may have the right to speak his profane babblings, even on the Lord's day, but respectable people should not hear him and respectable journals should not print his blasphemous. The press should not pander to depraved appetites, nor be the polluter of the minds of the young and unreflecting. God forbid that America should ever do as France did, try to get along

WITHOUT GOD;

for then hymnmarket riots would become so frequent that the fewest men in place of the bravest would wear the garb of our defenders.

It may be a question for the statesmen to determine how far we are justifiable in setting a barrier at Golden Gate against Eastern immigration and leaving New York Bay and Boston and Charleston Harbors wide open for the vagrants and nihilists of Western Powers. The plain duty of the church is to be more active in defense of the truth.

It may seem to some a wonderful thing that this conspiracy against our happiness and peace has been so fully laid open. But let us remember that

GOD RULES.

But for Him you would have been helpless for hours in the hands of men who would have stopped at no violence and would have turned back from no crime. The remedy is not to be found in increasing the number of police or militia, but in greater respect to the law of God and the rights of men. The people must be called back to God and be induced to show respect to His word. Hang a conspirator and another will take his place, but convert one, and he will in turn convert others and turn them from their unholy ways. Let us thank God that the wicked plot has been exploded, and ask the courts only that justice be done.

In this discourse is struck the bed-rock of all American

SOCIAL EVILS.

The absence of a proper religion is the source of all. Where a God-ruling

power does not exist there will be found anarchy and disorder.

At the present time the Epistle of Paul to the Galatians forms instructive reading, and with him we might say, "O foolish Americans, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" In fact this epistle should be carefully perused every morning as a preparatory work to reading one's newspaper. In all dealings and in all affairs of this world, political, social and religious, the pivotal point is God. In Him we should believe honestly, earnestly and faithfully. His name should not be a parrot cry on our lips, nor His worship a hollow mockery. St. Paul says: "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." In Illinois we behold the fulfillment of the doctrine. The

PARROT PREACHERS

and God-makers are now reaping what they sowed forty years ago when they murdered the apostle of heaven. Joseph Smith might have said with Paul:

For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the Gospel which was preached of me is not after man.

For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Here are three verses that should be engraven on the hearts of men, and especially should the

PEOPLE OF UTAH

consider them. The revelation vouchsafed to Paul was identically from the same Almighty Source as that vouchsafed to Joseph, and to the successors of Joseph. And in Joseph and in his successors do we find the correct exposition of Christianity, the only true, unassailable, imperishable Christianity to be found to-day on the face of the globe.

In the Chicago Tribune of June 16th, 1887, is a communication of one D. K. Tenny relating to "Railway Pass Bribery," which is worthy of perusal. Mr. Tenny is one of the apostles of law and order. He reproduces a speech made by him before the Wisconsin Legislature two years ago, advocating the free transportation of all state officials on all railroads within the state. He did this in order to offset the chief means of

BRIBERY BY RAILROADS,

and in a sense to render judges and legislators independent of the roads. He states that all the able and tricky lawyers in the country are in the pay of the railroads, and that Legislatures are actually bought. Of the patriot who goes forth to champion the people he says:

And so your fiery, untamed champion of the people subsides on a pass, and so does his bill, only not on a pass. So it has gone these many years. Justice to the people as against railway corporations! There is no such thing known either in state or national halls of legislation. Would that there were probability of it in the near future!

Time was when a railroad company in Wisconsin bought up the Legislature and the State departments, paying all the way from \$5000 for an Assemblyman and \$10,000 for a Senator to \$50,000 for a Governor.

THIS LANGUAGE

is unequivocal and capable of but one construction, and that is, that the Wisconsin Legislature is simply a whorehouse on a large scale.

Here is another little clipping from the column next to that which contains the last:

People make a mistake if they think that they have more freedom here than in Europe. There is not as much freedom. The laws are made to suit rich people alone. The Jay Goulds, Vanderbilts, and others are not half a cent better than the Czar of Russia. When men go home they should have more time. Capitalists are the same here as they are in Europe. They don't want to give this. The press of the whole country says that an example should be made of the Anarchists. They looked me up because I only told the truth in my opinion. The American Republic found me guilty, but I had a better trial in Europe than here.

It harmonizes strangely with what Mr. Tenny says. Who do you think spoke it? Why,

JOHANN MOST

the notorious socialist. Most is the extreme of red anarchy. Tenney the extreme of pure government, and yet here is that old paradox, extremes meet, again brought to view. Both these men see the disease but Most approaches the patient with a club and a can of dynamite, while Tenney attempts an empiric nostrum. Melloy sees the disease in its true character and prescribes the only scientific remedy, belief in God rather than refuge in the policeman or sophistry in the lawyer.

Here is another clipping from the same issue of the Tribune pertaining to Socialism:

City Collector Onahan yesterday received a pleasant note from his Eminence Cardinal Gibbons, who says: "I take this occasion to congratulate you on the noble and conservative stand you have taken in the recent election in Chicago on the side of law and order and in the loyal interests of our republic. May God bless you."

A Cardinal ranks as a Prince, so in speaking of Mr. Gibbons we must give him his legitimate title of

ROYAL HIGHNESS,

and it is a long way from Onwean Onahan, the Chicago politician, the friend of Frank Lawler and Mike Mac-

Donald, to His Royal Highness of Baltimore, the companion and brother of Howard and Colloana. But the beauty of this is that Mr. Gibbons has perpetrated a "huge goak" without knowing it. He eulogized patriot Onahan for coming in at the eleventh hour to the republican party, while Dynamite Minerly and Catholic Forester Scanlan, and L-G-Brady have been standing for conservatism thirteen years, and do not get a word of apostolic benediction. Even poor Miles Kehoe, who has been holding office in the republican party these twenty years, is left out in the cold, without either office or benediction. I can see Mr. Onahan smiling in his sleeve as he takes down an old volume in Miller's book store and examines it.

THE CARDINAL

forgets that Onahan voted against a K. of L. though his Royal Highness pronounced the order a legitimate one. I wonder whether the Cardinal ever read St. Paul to the Galatians: "For if a man think himself to be something, when he is nothing, he deceiveth himself." The Cardinal thinks he is a political philosopher, but really he is a cheap kind of Artemus Ward.

Above all chapters in the Bible the Cardinal should read that to the Galatians. These people were Celts and really of the same stock as Onahan and Gibbons. They were Celts from old Gaul that overran Greece and Rome some two centuries before Christ, and then crossed into Asia Minor and formed a colony. About the time this epistle was written they were a

POWERFUL PEOPLE

but it appears the same characteristics which mark the belt of to-day, St. Paul found in them. They were finally wiped out of existence altogether, after being made they prey of every adventurous prince and politician who aspired to power in the east. The Cardinal would do well to read Jesuit Thebaud's analysis of the Galatians, and take a lesson on it to give to brother Onahan. It was entirely out of place in the Cardinal to put himself up as political prophet. If he reads his Bible he must have met this verse: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." The Cardinal did not know whereof he wrote. The

LAST ELECTION

was not against anarchy. It was the press and pulpit against Carter Harrison. The chief charge against Carter was that he was first elected in 1870 by socialists, and that socialists sustained him in office ever since. Now Mr. Onahan was an obscure little pedagogue in some Jesuit seminary before Carter brought him out. Onahan was one of Carter's cabinet, and if the one was sustained by socialists so was the other. But Onahan with the peridy, and treachery to be found in the Irish, flunkie went over to the parson and Penn Nixon to trample on his benefactor. Onahan embodies all that is vile and tricky in the politician without even the gratitude to be found in the thief or common harlot. The cardinal wants to make the world believe that Romanism

SAVED CHICAGO.

Here is another clipping from the same issue of the Tribune:

Officers Charles Niesen, of the West North Avenue Station; Daniel Reardon, of the West Twelfth Street Station, and Patrick O'Connor, of the Harrison Street Station, were tried yesterday by the chief and dismissed from the police force for conduct unbecoming an officer. The offenses were all general and embrace no signally flagrant acts.

What do you think was their offense? They had a good word to say for Carter when he was trampled on by Carter took them from digging sewers, and made policemen of them, and all honor to Reardon and O'Connor, they found a good word for their benefactor even though they lost their places for it.

Ebersold and Bonfield, both chiefs of the police, owe their places to Carter, and in his hour of trouble they were the first to

CAST A STONE.

at him Both were also raised from the gutter by Carter. Bonfield especially was raised and sustained by him in the face of an opposition which sought to be considered. In fact it was Bonfield that caused the political death of Carter, and yet Bonfield, the miserable creature whose father was raised in poverty and misery in the county of Clare, in Ireland, where the soldiers are now evicting his kinsmen, this miserable Bonfield, was the first to betray his benefactor, as he would his mother. Eversold issued an order to the police to vote for Roche or Joseph their places. Please Mr. Cardinal, read the news from Chicago aright in the future. You, yourself, stand on slippery ground.

JUNIUS.

Postmaster Davis, of Solar, Ill., receives ten cents a year. The postmaster at Peck, Ill., got thirty cents last year, while the postmaster at Leary, Ark., got thirty-one cents.

Queen Kapiolani expressed herself more than delighted with the artistic elegance of American costumes, and ordered a court dress in which to appear at the reception to be given by Hawaiian Majesty by Queen Victoria at Buckingham Palace,